

Home Mission Echoes

"The country for which I lifted up mine hand to give it to your fathers."

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Vol. IX.

APRIL, 1905

No. 4

EASTER is the promise of the Lord that all the best and noblest in man shall be renewed, even as growth and bloom and ripening shall not cease. The bars of winter are broken, and the iron bands of death are riven. The bird is on the wing, and the flight of the soul shall know no weariness. The lilies lift their holy white grails, brimmed with the sunshine of God's love. For has not the Lord manifested His love in flowers and in the upspringing of green things? They are sweet interpreters of large certainties. Each year the winter cuts them down, and each spring they put forth again. Every spring is a new page in the book of revelation, wherein we read that life is an eternal genesis, and its end is not; for it endureth forever.

BELIEF in eternal life compels us to believe in good deeds and honest thoughts. The good man toils not for to-day, nor for to-morrow alone, but because he knows that his labor shall survive long after his hand has fallen from the plough. The good man pours himself into the world and makes it new. He is among the blessed who win sight out of blindness, order out of chaos, and life out of death. Since the first Easter morning the soul of man has shone with unwasting light; for then he looked into the radiant face of the risen Christ, and knew that God's universe shapes itself not to destruction, but to a yet more glorious genesis; yea, it endureth from everlasting to everlasting. — *Helen Keller.*

510 Tremont Temple
Boston

"Topics for 1905"

JANUARY.	
Cuba and Porto Rico.	
Alaska.	FEBRUARY.
The Negro.	MARCH.
Mexico and New Mexico.	APRIL.
Our Foreign Population.	MAY.
Echoes from the Annual Meeting.	JUNE.
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	AUGUST AND SEPTEMBER.
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The Treasury.	

HOME MISSION ECHOES

This paper is published monthly under the auspices jointly of the American Baptist Home Mission Society and the Woman's American Baptist Home Mission Society, and represents in a concise manner the interests of both organizations. It aims to make a cheap, popular Home Mission periodical, attractive in its mechanical features, interesting to old and young in its varied contents, with numerous illustrations during the year. Mrs. M. C. Reynolds is the General Editor, and Mrs. Jas. McWhinnie, assistant editor. Rev. Howard B. Gross has charge of the Home Mission Society's Department, and Mrs. Anna Sargent Hunt charge of the Department for "Our Young People." All correspondence pertaining to the editorial department of the paper should be sent to Mrs. M. C. Reynolds, 310 Tremont Temple.

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AFTER two months spent in New England visiting our churches and Sunday schools, Mr. Coe left Boston, March 27th, for Providence, on his homeward journey. The last week of his stay in Boston, Mrs. Coe was with him.

A very pleasant reception was given to them at the First Baptist church, Boston, on Thursday, March 23d.

Monday, March 27th, they will be in Providence, where the Providence ladies will give them a reception.

Mr. Coe returns to Chicago, but will be with us at the Annual Meeting, May 3d and 4th.

AND some one says: "Missions! misajons! always missions!" Yes, *always* missions, because they are the life-blood, the heart-blood, the lungs, the breath, the body of Jesus Christ. — *Bishop Doane.*

BLESSED are the lifters of burdens, for they shall know the Christ whose pierced hand lifts the world.

PRIMERA ASOCIACION
DE LAS IGLESIAS BAUTISTAS

DE

CUBA ORIENTAL

83

Se celebrará en el CRISTO, provincia de Santiago, los días siete, ocho y nueve del próximo Febrero.

Cada Iglesia puede mandar uno ó dos Delegados además del Pastor.

El alojamiento será gratis á los Delegados, y éstos pueden conseguir el desayuno, almuerzo y comida á razón de cincuenta centavos al día. Traerán sus hamacas.

Para los caballos que traigan los Delegados habrá potreros gratis.

H. R. MOSELEY.

Home Mission Echoes

"Our Echoes roll from soul to soul,
And grow forever and forever."—*Tennyson.*

Vol. IX.

APRIL, 1905

No. 4

The Woman's American Baptist Home Mission Society

Editorial



THE twenty-seventh annual meeting of the Woman's American Baptist Home Mission Society will be held in the First Baptist Church, Malden, Mass., Wednesday and Thursday, May 3 and 4, 1905, beginning at 2 P. M. Wednesday and closing Thursday afternoon.

The workers' meeting will be held in the same church Wednesday morning, May 3d, at 10 A. M.

Take the elevated to Sullivan Square terminal and then take surface car for Malden Square.

Simple meals will be served in the church at twenty-five cents a plate. Lodging and breakfast will be provided for all delegates from a distance. All who can comfortably reach home at night will be expected to do so. All delegates desiring such entertainment should apply before April 20th to Mrs. Alvin F. Pease, 3 Kneeland Street, Malden, Mass.

As most of the delegates can reach home after the close of the meeting Thursday afternoon, entertainment will be provided for one night only, unless it is distinctly stated in the application that entertainment is desired for two nights.

GRACE COLEMAN LATHROP, Clerk.

WE hope a large number of our women will plan to attend the Annual Meeting. A programme of much interest is in the hands of the Committee, and we want the speakers to meet a large and enthusiastic body of New England women. As many of our circles have their regular meetings upon the first Wednesday of the month, we hope that some plan will be adopted at the April meetings whereby the regular local circle meeting will be postponed so that, as far as possible, all the women of our churches can attend the Annual Meeting in Boston.

D. R. SHELDON says that home missions have ceased to be the scout and the skirmish line, and have settled down to the campaign. They have become as far-reaching as our hope for our nation.

WE find the name of our Alcalde mission dropped from our list of stations, and many will wonder what has become of this promising school which was started with so much enthusiasm in December, 1903.

WHEN the school was opened it was with the understanding that the American Baptist Home Mission Society, in conjunction with the New Mexico Territorial Baptist Convention, should support Rev. Mr. Stover, the principal of the school. Our woman's society would pay the salary of Miss Callie Weems, the assistant teacher.

DURING the summer of 1904 the health of Mr. Stover made it necessary for him to seek a warmer climate, and Miss Weems was left alone for six months, the only American woman in the place.

OWING to the drought and floods of the summer and autumn, the Territorial Convention was unable to give anything toward the salary of a teacher, and the American Baptist Home Mission Society, with their other obligations, could not assume his entire support. Miss Weems was married in February, and the school was thus left without a teacher.

It has been decided to close the school until October, 1905, when we hope to open it with better equipment, and a full corps of workers. This field is ten miles from Velarde. Mr. and Mrs. Rishel feel that it is a very important one, and could not be given up permanently without great loss to the cause of Christ in New Mexico.

WE are often asked, "What is a plaza?" In many Spanish towns we find little parks, with the busy life of the city or town going on around them. These little resting-places have trees and grass with comfortable seats. Oftentimes they are filled with flowers, very much like our public gardens. These are called "plazas," meaning parks. The word is also applied to little towns or villages, many Mexican villages being spoken of as "plazas."

City of Mexico



OES Mexico seem so far away to you, and a little bit misty and unreal perhaps? Do you think of it as exceedingly warm and uncomfortable?

Let me tell you that, although it is in the Torrid Zone, and only about twenty degrees from the Equator, God has so planned it that the greater part of the country is so far above the sea level that there is neither the extreme cold of our own home land, nor its excessive heat.

Beautiful, sunny Mexico is a very, very real Mexico, too, and withal a very fascinating Mexico; full of throbbing, pulsing, vigorous life; full of modern push, energy, and progress; full, also, of ancient traditions and superstitions, — which, however, are fast losing their power as education increases.

The tradition or superstition which seems to have the strongest hold upon the hearts of the people is that of the Shrine of the Virgin Mary at Guadalupe. Every year, on the 12th of December, thousands of pilgrims make the journey from all parts of the country, thinking that if they can but get a little of the water from the well, which, they believe, sprang from beneath the feet of "Our Lady of Guadalupe," they will be cured of all their ills. This journey they made, in times past, on their knees, taking months and months to accomplish it; but now, *that* is forbidden.

One of Mexico's great beauties is the "Flower Market." This is situated in the centre of the city, and here can be found, *every day* in the year, all the flowers we have in New England, and many, many more. The magnificent roses, which we treasure so, and which are found only in the conservatories, here grow in the open air, and large bunches of the fragrant blossoms may be bought for a few centavos.

Another of this ancient city's famous possessions is the "Thieves' Market."

Tradition has it that the "Thieves' Market" stands where the gardens of Montezuma once flourished, that after night fell over these gardens they were very dark and dangerous, and the scene of many gloomy crimes. One night a man took the life of another and robbed him of his treasures, and in the morning displayed for sale to the passers-by, over the very spot where he had committed his crime, the stolen goods. Whether this is true or not, who can say? But certain it is, that for many, many years, centuries in fact, people did look for things which had mysteriously disappeared and found them for sale in this very market. But all this is passing with the modern progress of the city, and the old place with its wonders of stolen treasures is fast becoming just an up-to-date mart of trade, filled with new things, bought or made in a legitimate way; things that one might buy anywhere.

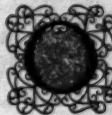
JENNIE JUNE BOLLES.

February 25, 1905.

If you fear
Cast all your care on God, that anchor holds.

—Tennyson.

Monterrey, N. L., Mexico



UR school at Monterrey is in a prosperous condition. I enclose a letter from its principal herewith. You will see that we have now more pupils than ever before, although we are only at the middle of the school year. I will see that the teachers send you a letter every month. It has been difficult for them to do so on account of their lack of the English language, but they will do their best to give you each month information of their work. The staff of teachers we have at present are fine Christian laborers, and the parents of the children are satisfied with their work.

The only thing is that the building we use for the school is entirely inadequate for school purposes. It is the basement of an old church without hygienic conditions, light, and ventilation for the children. It is true we now use a nice new room which was built mostly at your expense, but this room is small, and only twenty-five or thirty children can be accommodated in it. If it were possible for us to have a larger and better building, we could have a school of 400 to 500 children. This city is awaking to an educational movement, and it is the time to educate in the Christian noble principles a great number of children that are left without any education and without any Christian training. It is our opportunity, and if we let it pass, others will do what we fail to do. The Disciples have erected a fine building at a cost of \$40,000, and they already have a school of 500 pupils. The Methodists have a first-class college with a nice building, while we Baptists, the first in starting the work, are being left behind. Could not the Baptists of this country, who always stand up for education, give some attention to this matter and lend us a helping hand? We also ought to have a first-class school, and I am sure we can get sufficient number of children if we had enough means to support it.

El Porvenir is about seventy-five miles from this city, and there is no direct mail to that place; but as soon as I hear from Mrs. Gomez I will send you her letter. I know by her former letters that the school is in good condition. More than thirty children have been enrolled, and she is working with very encouraging prospects.

ALEJANDRO TREVIÑO.



UR International School counts with a good number of scholars; 134 boys and 111 girls have enrolled, making a total of 245.

The average attendance through the month of January was 149. There are seven grades; the primary is the most numerous, for there are 49 little boys and 28 little girls in that. Miss Abigail Martinez, their teacher, is an active worker, and keeps them in good order.

The second section of the first grade is composed of 39 children of both sexes; the teacher, Miss Virginia Lozano, works faithfully also, and the children are very fond of her.

Miss Delfina Cavazos has charge of two grades, the 2d and 3d, having 54 pupils in both. These children have

distinguished themselves by their good conduct, for their teacher is very particular in teaching them good principles.

The 4th grade has 20 scholars, mostly girls from 10 to 13 years old. Miss Zenaida Garcia is also a good teacher, who takes special care that her children may learn from the Word of God.

There are 13 children in my charge belonging to the 5th and 6th grades; the 6th being the last grade in the primary school. One of the girls plays the organ well, and there are others taking music lessons, too.

We have good reason to hope that these children may be truly converted some day; several have bought Testaments and Bibles, and we have seen them reading to their parents with enthusiasm. We also distribute good religious tracts among them.

All of us teachers visit the homes of these children continually. We talk to their parents about Christ, and invite them to our meetings, we especially insist on the children's attending Sunday school.

We feel rewarded for our trouble when some of these boys and girls are converted and join our church, becoming useful members.

We began the work this year with very good prospects,



MAGUERY PLANTS

and we hope that the Lord will bless the work that we are now able to do owing to your most valuable help.

May He send His richest blessings on you all.

February 22, 1905.

TOBIAS TREVINO

Religious Interest at Jackson College

WE have had this last week a very powerful revival. It opened upon us last Sabbath eve, after a tender spirit for weeks, and quite a number have come forward. We held a meeting all Monday forenoon and

each forenoon except yesterday (Saturday), and every evening. Seventeen young men boarders and twelve girls, besides the day scholars, over forty in all, probably about forty-five, have expressed hope. Probably at least twenty-five more came forward for prayer. All but four of our girl boarders and all but three of our young men boarders are now, we trust, Christians. I preached this afternoon, and in fact have chiefly carried the meetings, but Brother Palmer has shown an excellent spirit and has done what he could. Morris is a good helper, and Taylor, one of the older student preachers. This is the largest number we have ever had, the next being thirty-five some years ago. It has been a decided quickening of Christians. Mrs. Barrett led the girls' eleven o'clock meeting to-day, and more than fifty took part voluntarily.

March 5, 1905.

L. G. BARRETT, Pres.

El Dorcenir, R. L., Mexico

MR. TREVINO tells me you want me to write to you concerning the school in this place, and I take pleasure in doing so now. This school was established on the 20th of November, 1903, and we enrolled fifty-four girls during that year. I did my best during that year in trying to sow the blessed seed of the Gospel in the tender young hearts of the children. I have no doubt the Lord will make it grow and give fruit. We held three entertainments, being well attended by the children's parents, who seemed to be pleased with what their children could do. There was one thing, however, that some parents did not seem to like very well, and that was the daily teaching of the Bible, for some of them are Catholics and are opposed to it.

In the following year one of the conditions set down by them was that I should not teach the Bible, neither have the children sing hymns, nor pray with them. I would not consent to this, for I am a Christian, educated in a Christian college, and could not promise to put the Gospel aside. So, what ought to be done? The children's parents did not want to pay the tuition, so the school would have to be closed, which would be a pity, indeed, as there was no other in the place, and beside, the girls were already interested in the Gospel. I did not know what to do. I prayed to the Lord and the answer was that Mr. Trevino came, and promised me to write to you asking your help, which was generously given by you.

Our school was opened again on the first of last September. Of course some of the parents quit sending the children, but others remained, and I have twenty-seven girls enrolled now, and have heard that those who quit coming will enter school again.

We begin the work every morning with the Bible reading, hymns, and prayer. Every Friday I tell them a Bible story, which is enjoyed by all. I make religious visits. I preside over the Sunday school when the pastor is away, and this month I began a women's Bible class on Sunday afternoon.

Such is my report of this school and of my religious work in this place. I hope the Lord may richly bless your Society, and that the fruit of our work be abundant in His presence.

Very truly yours,

MARIA E. GOMEZ.

March 7, 1905.

Velarde, New Mexico



O-DAY is the day of a big wedding in the plaza, and all the people save we "bad Protestants" are in attendance! There are 22 pupils in school, and Mr. Rishel and the industrial teacher manage them, so I may have a day off to write.

I believe I have not written you since Mr. Sloan held meetings. Mrs. Sloan and baby Ida were delightful guests. Mrs. Sloan made herself very useful, and did the getting of the noonday lunch and part of the dinner. Then she played at all the opening parts of the service, while I washed dishes and looked after baby Ida.

In working for these Mexicans I believe good school training, enlightening them, and making the knowledge of the Bible a prominent factor in their enlightenment, is of great value. I believe they will never amount to much without school training. We believe more strongly than ever that Christian education is the salvation of the children and youth of the despised Mexican. "Subsoil work," you called it. That is just it, and that is just the work that is needed. I am going right on in it to the best of my knowledge. I am going to try to touch the hidden springs of life in these degraded people, and I am going to do it by the teacher's touch.

Mr. Sloan said that our people here are the most intelligent and the nicest-looking Mexicans he has seen anywhere. They did not look so nice when we came.

We have a full school, 31 enrolled in grammar room; attendance daily, 26. We have four grades in that room. Highest class doing 7th and 8th grade work. They do good work, too. Five pupils left to attend the public school; 27 enrolled in the primary room; daily attendance, 12. One little tot of five years comes here for the year from Colorado and boards in her uncle's family, so as to be in school. Her mother was a pupil of Echo Mission the first year we were in Velarde. There are four grades in the primary and intermediate room. The little tots of five years that do kindergarten work, the chart class, the first reader and the second reader class. "Work in school?" Yes, indeed, plenty of work for the teacher who understands her business, and with our very respectable home life and good food there is no reason why any teacher should die of loneliness, if her heart is in the work. Dull our pupils may be, but they have a child's intuition, and they feel the lack of interest and sympathy in a teacher.

February 15, 1905.

ELIZABETH K. RISHEL.

THE above is an extract from a personal letter from Mrs. Rishel, and we print it because it shows the character

of the woman who wrote it. We have few teachers of more ability than Mrs. Rishel. A graduate of the Normal School of Normal, Illinois, and a teacher of experience, she has thrown herself into the work at Velarde with characteristic energy. In this lonely, discouraging field, Mr. and Mrs. Rishel have labored many years with few conversions, but they are determined, with God's help, to make a success of their work. We are fortunate in having such workers, and we should follow them with our prayers and sympathy. — ED.

In the Sunshine of Truth



H, it is only a day-school! How often do we hear that expression, accompanied at times by a shrug and an expression that would indicate that it was of very little importance. Yes, only a day-school situated in a little Mexican plaza, nestled high up in a little cranny of the majestic Rockies, with the flat, mud-roofed adobe houses clinging to the mountainsides, — a pretty sight with the background of azure, lilac, and purple

tints, above them the sun-capped peaks of Mt. Blanca, and over all the intense blue of the sky.

Only a day-school! Yes, but what a power for good in the community. It has often been remarked by men, generally non-Christians, that they could always tell the plazas that held the day-schools by the clean streets, carefully kept houses, blooming plants in washed and curtained windows, and especially by the bright, hopeful expressions of the women, in sharp con-

trast to the hopeless, haggard faces of the idle, cigarette-smoking women seen in the other little plazas.

Take a peep in this day-school, presided over by a happy teacher, and crowded to its utmost limits. Here you see boys and girls learning to love and obey Christ, to be good citizens, to read and write, to *think* for themselves, and to be industrious instead of wasting their time sitting by the shady or sunny side (according to the season) of the house.

Oh, that you might know, love, and take into your hearts every one of these dear boys and girls! Truly does the hope of the Mexican people lie with the children, and *their* hope lies in the mission schools placed in the lonely little plazas where the real harvest will be reaped in the next generation.

The teachers — faithful, gentle, persevering, brave, unfaltering — who preside over these little day schools, are power used to drive the wedge which makes an opening in the dense superstition, ignorance, and fanaticism large enough for evangelist and church organization to follow, for it is a well-known fact that where the preacher cannot go the



CHURCH AT VELARDE

teacher may, and with her loving service and ready sympathy win the love and confidence of the people.

One day last winter there came to the door of the school-room a man, bringing his three children from a far-distant home. The room was crowded, so crowded that boys seated on soap and cracker boxes had to rise and lift high the boxes that there might be space for the teacher to pass to the door. The old man, with a look of happiness on his face, said: "I have brought my children to put in your school." The teacher turned and looked at the seventy-two children crowded in a room 17 x 30, thought of the long hours of toil, from half-past eight in the morning to half-past five, and replied, "I am sorry, but I cannot take them; there is no room." The brightness faded from the man's face, and tears stood in his eyes as he said: "My wife and I have heard much of this school, of the prayers that you teach, and of the loving Father of whom you tell. We are old now and soon must die, but we are not satisfied; we hurt here (placing his hand on his heart), and we want to know more of this Jesus that you tell about. Please take the children, and when they have learned of this wonderful Saviour they will come home and teach us." But the teacher, with aching heart, again made answer, "I cannot take them now, but will keep a place for them next fall." She watched him turn away, and is it any wonder that she felt that her hand had closed the door of hope and opportunity? And is it any wonder that she almost rebelled because the Church at large had placed this terrible responsibility upon her? Will you not pray that the hearts of Christian people all over this broad and wealthy land may be touched, and that gifts may pour into the treasury until there shall be enough to open little day-schools in these needy *pleading* Mexican plazas?

— *Selected.*

DEAR MRS. REYNOLDS:—

ON my arrival in Ponce, Porto Rico, January 30, 1905, I took a trolley car at the dock to go two and a half miles to the post-office. There I learned the residence of our missionary, Mrs. J. P. Duggan. The postmaster very kindly ordered a young man to be my guide in that old Spanish city of narrow streets. Mrs. Duggan received me cordially, and wanted me to be her guest. She took me to their house of worship dedicated a year ago. It is a substantial and commodious building, seating about 550. She said that Sunday evenings it was full, and that the people listened to the truth with interest. In her Sunday-school room, she said there were about 100 present yesterday, and that the youth are bright and quick to learn. After lunch she took me in her carriage through a part of the parish, calling a few minutes at one cabin and another to give advice, and to direct a converted wife respecting preparation for baptism. I saw that she knew how to work wisely and efficiently in a soul-saving ministry. She drove upwards of six miles on a good road into the mountains, past the rude hovels of the natives, occasionally pointing to places where a Sunday school and religious services are held. She remarked, "The natives seem to care nothing for Romanism,

and they are quite ready to give an attentive hearing to the Gospel."

On reaching our destination we found that the general missionary, Rev. Mr. Rudd, was away on one of his supervising and exploring tours. But his good wife and the children were at home, and it was a pleasure to visit with them. Here I met the new missionaries, Rev. L. E. Troyer and wife, who were about starting for their station at Coamo.

On our return Mrs. Duggan invited me to be present at her Bible class of about fifty women, and give them a talk. I strongly desired to do so, but as our steamer was anchored nearly a mile from the dock, and I must reach it in a row-boat, it was decided that it would be wise for me to go to the ship before daylight was entirely gone. The day was to me one of special interest and profit on account of the attention and information received from Mrs. Duggan, who is a Christian worker of force and efficiency.

Our missionary work in Porto Rico is prosperous, and gives promise of large success in the future. The same is true in Eastern Cuba. Our missionaries are public benefactors, who cannot be hid. They are favorably known. In Santiago, the hackman who was taking me to San Juan Hill, which our soldiers heroically captured from the Spaniards, in reply to my request, pointed out the place where Miss Gowen has a school in the Baptist church. On returning I called, and found Miss Gowen, and received a hearty welcome. She showed me the auditorium, the schoolroom, and the parsonage, all under one roof, and well located on one of the several hills of the city. She quickly arranged for me to be her guest, and to go on the steam-cars some 12 miles to her home in Christo. It was a charming ride through magnificent scenery and immense groves of royal palms and a luxuriance of tropical vegetation. I found that Miss Gowen lives in a healthful location, and keeps house comfortably under the same ample roof with Doctor Moseley and family.

An evening with Doctor Moseley gave me an understanding of the greatness and excellence of his work in planting many new interests in centres of population, in founding new churches, and erecting new houses of worship. Already delegates were assembling to form next day the first Association of Baptist churches in Cuba. I greatly desired to accept his invitation to remain three days and be present at the constitution of this Association there in Christo. This cordial reception by Doctor Moseley and Miss Gowen was to me especially advantageous and informing. It gave me an inside view of the good work done by our faithful and efficient missionaries.

They deserve our prayers for health and guidance, and most generous contributions for the maintenance and extension of the work so magnificently begun.

Sincerely yours,

Cambridge, Mass., March 2, 1905.

R. J. ADAMS.

THROUGH the kindness of Rev. R. J. Adams, D. D., of Cambridge, Mass., who has visited Porto Rico and Cuba this winter, we are indebted for this interesting account of our work.—Ed.



American Baptist Home Mission Society

Serious Financial Outlook

THE Treasurer's statement for February 1st confirms the estimate made in December of the probable deficit of the Society at the close of the fiscal year, April 1st. Within the last two months of this year \$258,163.35 are required to meet accruing obligations, and to pay the indebtedness already upon the Society. In case receipts should be no more than for the period last year, there would be a deficit of \$59,170.35. It will be remembered that about \$22,000 of indebtedness were brought over from last year, so that the increase for this year is about \$27,000. This represents chiefly the increase for necessary enlargement of our work in Cuba, Porto Rico, also among the immigrant populations, the Indians, and some Western localities; also special obligations incurred in the appointment of several State evangelists in cooperation with State Conventions. The equipment of several new school buildings for the Negroes has been an extra expense this year.

While receipts from churches have been somewhat more than last year, yet there has been a falling off in other respects, so that the aggregate increase in offerings has not been equal to the increase in appropriations.

The Society most earnestly appeals to churches and to individuals for liberal offerings to avert a deficit which might compel serious retrenchment of its work.

THE Corresponding Secretary of the American Baptist Home Mission Society in his recent Southern trip came in contact with a goodly number of leading brethren in six Southern cities, and found them generally very strongly in favor of the proposed General Convention of Baptists of North America. One of the younger men, who is recognized as a very forceful factor in denominational affairs in the South, while saying that he is a Southerner by birth and training, nevertheless says he is above all an American, and desires to participate in the larger denominational activities of the continent. He represents a very large element of the younger and progressive men in the denomination at the South.

The reception of the proposition for the organization of the Convention has been most gratifying. The Committee of Nine have perfected their arrangements, and it is expected will soon make an announcement of speakers. The first meeting will be held on Tuesday night, May 16th, and

two subsequent sessions on Wednesday, the 17th. The first session of the meeting of the Home Mission Society will occur on the night of the 17th.

THE *Examiner* says: Many Christians take no interest in missions because they know nothing about them. But there is no history in the world so interesting as missionary history. In no other annals are there examples of heroism so resplendent, of adventure so thrilling, of devotion to an ideal so magnificent. The missionary of the cross has exhibited, as no other class of soldier, "the hero's heart to be unmoved," and merely from the point of view of human courage and enterprise the exploits of Christian pioneers in heathen lands and in the wild frontier regions of our own country are unsurpassed in interest. But beyond all this, the Christian heart should be stirred by the triumphs of the Gospel over pagan darkness and superstition and savagery. If one does not care for these things, what reason has he to suppose he is a Christian at all? But if he does not know about them he cannot care. Hence the importance of urging upon all believers to acquaint themselves with the story of missions. A good missionary library in every church, reinforced by wise pastoral urgency to read its contents, would be an important aid in promoting an intelligent interest in missions. And not the least valuable result of such an awakening of interest in missionary enterprise would be the spiritual effect upon the church. A church alive with missionary fervor will be alive to the spiritual needs of the community in which it is situated.

An Extensive and Reedy Field

LAKE and Klamath Counties, Oregon, comprising something over 13,000 square miles, the "little corner" under the supervision of Rev. G. W. Black, have all the elements of a great financial future. There are rich timber, grazing, and agricultural lands; peaches, plums, pears, apples, cherries, a variety of berries, and all kinds of grains growing within its bounds. But hitherto it has not been growing sturdy Christians in large numbers, the report being that "this land of great promise, settling up rapidly, is practically untouched by religious influences." For instance, "Lakeview, a county-seat, with a population of 1,500, has two churches, Baptist and Methodist, but they have preaching only twice a month. Klamath Falls, also 1,500 population, county-seat and an important commercial centre, has two churches, Methodist and Presbyterian; while Bonanza, Merrill, Fort Klamath, and other surrounding communities, have no preaching or religious privileges of any kind."

Five Reasons for Courage in Our Mexican Work

EDUCATION, LOVE OF LIBERTY, CIVIL MARRIAGE, GOOD RULE

1. MANY of the people are learning to read, and as they become able to read, a considerable portion of them obtain the Bible through the efforts of missionaries and others.

2. Because the people love liberty. They love the liberty of the people of the United States, rather than the morality; nevertheless, the love of liberty tends to weaken the power of the Romish church, and to make the people accessible.

3. Civil marriages, as a reply of the Government to the power of the Catholics. The priests say: "Unless we marry you, your children are illegitimate." The Government replies: "Unless we marry you, your children are illegitimate, and cannot have the privilege of other children in the public schools, and cannot inherit property." So that the necessity of the civil marriage, at least to the more thoughtful people, weakens the authority of the Romanists.

4. The progress of the public schools. The Government is now spending a million and a half a year on the public schools in the cities of Mexico. There is little education yet, but the country is making progress; and, with education, the people are more easily reached by Protestantism, since the greatest power by which the priests hold the people is ignorance.

5. A military Republic, but the best kind of a government, at present for Mexico. The President has said to the missionaries in relation to a mob: "If you are ever in a case like this, telegraph me at any hour of the day or night, and I will be with you in ten minutes, with troops for protection."

THREE NEEDS OF PROTESTANT MISSION WORK

1. A literature. We are obliged to provide a special literature for the country, because of Catholicism.

2. More missionaries, as nothing can be done without direct missionary teaching.

3. A school, a college, not necessarily Baptist, but Protestant. The various denominations might unite in founding it. It must be a college under Protestant control, where the Protestant faith is taught, but to which any one can come, whether fitting for the work of preaching or not. It should be a college which will furnish to any one the same kind of education that can be had in the United States, as an offset to the poor Romanist schools. There are a thousand of our own people in the City of Mexico who would be benefited by these things as well as the natives.

THE population of the entire United States was 84,233,069 by the census of 1900. This is itemized as follows: Continental United States, or United States proper, 75,994,575; Philippines, 6,961,339; Porto Rico, 953,743; Hawaii, 154,001; Alaska, 63,592; Guam, 9,000; American Samoa, 6,100. The number of persons in the military and naval service in the United States, outside the territory of the United States proper, is 91,217.

Ignacio Cuellar's Conversion

A NATIVE MEXICAN'S STORY

I WAS a faithful member of the Roman Catholic Church. Never did I think that my religion might not be the true religion. I believed with all my heart in its practices and sincerely worshipped the saints and all the images that I supposed to be most powerful. But Providence led me to the house of a Christian where I was three months. However, what I heard of the Gospel in that time did nothing but confuse my religious ideas, doubting and wondering which could be the truth. In this condition I left for another city. As I had not accepted the Gospel, and having lost all respect for my own religion, I gave myself up to vice. This brought on me misery and wretchedness, I lost my work, and was left without money and also without a reputation.

I returned to Monterrey both morally and physically ruined. My parents had died and I was left alone in the world. One day I came across a man to whom I explained my situation. He was a travelling merchant, and he invited me to go with him. Providence once more brought me in contact with a believer in the Gospel. I travelled with him eight months, and while we rested at nights he would talk to me of Christ. I comprehended that he spoke the truth, but still I did not accept all of it because I had not read the Word of God nor did I have money to buy a Bible (Catholic Bibles are very expensive).

I came again to Monterrey, and for the first time entered the Baptist temple. The sermon seemed for me especially, and I became convinced that I was a miserable sinner and needed salvation. That night I did not rest; I left the city early next morning, and went out on a hill and on my knees, alone with God, I asked for the way to find a Bible that I might know His will and do it. The Lord heard my prayer, I arose from my knees comforted and strengthened. As I came down the road I met a man unknown to me who asked me to go with him. I did so without hesitation. We walked about 80 miles and reached his home. There he showed me two books, one was a Catholic prayer-book, the other a Bible, which I read with joy, so when the man seeing my interest in reading it gave it to me. I found it to be the Word of God. Two months after I returned to Monterrey and went again to the church where I believe I was converted. The pastor spoke to me about the Saviour I needed. I plainly saw my duty, and I was baptized soon after and admitted as member of the First Baptist Church. This took place on July 12, 1904.

Now I am a happy man because I have found the true salvation of my soul, and I work that others may be also converted.

FOR more than nineteen centuries the vast majority of the human race has waited in vain for the precious knowledge of Jesus, the Saviour of all. To-day only about two-fifths of the people in the world have heard that blessed name.

THE Baptist church at Monterrey, Mexico, recently received 15 new members by baptism. The Young People's Society of the church raised \$239 last year.

From the Crow Mission

A LETTER from Missionary Petzoldt gives the names of the following Crow children who were secured from the Agency school and put into the new school at our Lodge Grass Mission. The names are characteristic:

Irene Wrinkled Face, Clarence Bird (son of Nellie Shell on the Neck), Pearl Bloodman, Nelga Bloodman, Roy Moccasin Top, daughter of Knows His Gun, Marjorie Don't Run, daughter of Spotted Horse, also of Mrs. White Man Runs Him, Red Wolf's little girl, Lizzie Raise Up, Lena Comes from Above (orphan living with Flat Headed Woman). Two others, Harry Rides the White Hipped Horse and Boy of Not Afraid, had to be quarantined on account of chicken-pox. With these additions the school numbered thirty-one, and the Indians are greatly delighted at having their boys and girls at home again. The missionary has made it a condition that there shall be a clean place for the children in the homes, such as they have been accustomed to at the Agency school. However unkempt the parents may be, and however untidy the rest of the habitation, there must be a children's corner that shall be kept scrupulously clean. That corner, will probably be the heaven that will result in a clean home throughout, and then one purpose will have been accomplished.

"The Indians are teaming for us again," says the missionary, who is trying to do half a dozen things at once—studying away at the language, which is exceedingly difficult, planning work and helping carry out the plans, preaching and teaching, laying foundations, and bossing operations of all sorts. "They hauled six loads of stone to-day, and day after to-morrow they start for the mountains after another instalment of logs. Fifteen teams will make the mountain trip. I can handle the rest of the carpenter work on the house myself without any difficulty.

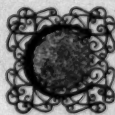
"The service yesterday was well attended and the interpreter was more satisfactory than any we have had for some time. We feel that God's Spirit is working in some hearts and we shall greatly rejoice when the joy of redemption is experienced. The gospel triumph is not going to be an easy one. We have good reason to feel that Scolds the Bear is thinking seriously about what he has heard of Christ, and that White Arms is also pondering the Jesus Road. But it is hard to read an Indian, and with our inability to speak the language we are much handicapped."

Mr. Petzoldt faces all difficulties and discouragements with a courageous heart, and is mastering the situation in a way that will make him a mighty power among the Indians, if his life is spared. White Arm continues his progress toward Christianity, and is constantly manifesting his spirit, although he has not as yet made any open profession of faith. When we are able to complete his record, it will make one of the most effective of home mission stories.

By the Day

IT is a blessed secret, this of living by the day. Any one can carry his burden, however heavy, till nightfall. Any one can do his work, however hard, in one day. Any one can live sweetly, patiently, lovingly, and purely till the sun goes down. And this is all that life ever really means to us—just one day.

Sacramento



HINESE New Year is nearly passed. We are glad. We do not enjoy these interruptions when we feel they do not add to the spirituality of the work. But, on the other hand, they are testing times; we watch with feelings of anxiety for the ones who will attend the Sunday evening service. Who will break away from the noise and din of the Chinese so-called worship and come to the prayer-meeting on Wednesday evening? Are we disappointed? Yes, in two ways. Some whom we thought would come are among the missing, and those whom we had no idea thought of coming are the first to appear. Does it not cause us to think of that Scripture, "For the Lord seeth not as man seeth; for man looketh on the outward appearance, but the Lord looketh on the heart." We can be easily deceived, but we rejoice that God cannot. As the years roll by, those who stay with us give unmistakable evidence of breaking faith in their idol gods and ancestral worship. These are the first steps. And they are surely causes for rejoicing.

During the week of the New Year the Christians came together and held union services. First in our room, then in the rooms of the other Union. The noise of a Chinese drum, mingled with the deafening noise of firecrackers, could be heard in one part of the town, while the voices of the Christian could be heard to sing "Praise God from Whom all Blessings Flow," in another part. What has brought this to pass but the mission school. You all will remember one Don Yipe who was here when you were here. He has been away for nearly two years. Came in the other evening, was telling of some of his experiences while away. And oh, I thanked God for the mission school. I learned many things that helped me. These little tributes of praise are what encourage and stimulate to greater service in this the most blessed of all labor. Enclosed I put some pictures of little native sons and daughters, taken by a friend in front of our mission. All but the tiniest ones are now in the public school doing fine work; attend Sabbath school during Sunday, and at the mission school Sunday evenings. I am sure you will say with me it would be hard to find a nicer looking lot of children anywhere.

ELIZA WILLIS.

February 21, 1905.

Food for Thought

"JUST an item about our praise meeting. Our president has a Swedish cook who wanted to go to her praise meeting on the same evening that ours was held. As it was necessary some one should be at home, of course the cook must remain, as our president felt she must be present. So Esther could not go way out to the plain, little frame church on a very unfashionable street. Next morning she asked about the praise meeting in the large First Church. 'Oh,' said our president, 'it was fine; a fine program, beautiful flowers, the chapel was full, and our offering was \$52.' On second thought she added, 'And how was yours, Esther; how did your people do in their collection?' 'Oh,' said Esther, quietly, 'ours was good, too; the collection was \$125!'"

A Dinner in Mexico



My first dinner in Mexico seemed very odd to me. First, they had *consommé*, as they called it, though unlike any *consommé* I had ever eaten. The value of this dish was not enhanced in my eyes when they chopped bananas into it. Then came the funniest jumble of a dish which they called *cosida*. It was brought in on a big platter, and, as nearly as I could guess, was a concoction of boiled Irish potatoes chopped into small squares, beets, carrots, small pieces of meat, bits of roasting ear, cauliflower, and peaches! I tried to look pleased as I ate it, but I seriously doubt if I did. 'Tis needless to say the flavor was unusual. Then the plates were removed and roast beef served, every conceivable cranny of it filled with raisins—raisins to right of it, raisins to left of it—and they ate this with such evident enjoyment, picking out the raisins carefully on the ends of their forks, that it reminded me of little Jack Horner and his plum. I am fond of roast beef and of raisins, but I confess I prefer them separate. Next came a salad which was delicious. It was made of cold sliced tongue, chopped olives, celery, and lettuce, with mayonnaise dressing. Then we had boiled roasting ears and *aguacates*—something which is a cross between a fruit and a nut, with flesh that is about the consistency of butter that has been on ice, but so impressed was I with their resemblance in color to Cuticura ointment that I never learned to eat them. After this we had cheese and macaroni, liberally sprinkled with red pepper. The inevitable *frijoles* beans followed this course. They are served three times a day. This dish is to a Mexican what baked beans are to a Bostonian. These are first boiled tender, then poured into a stewpan of smoking lard. When they have absorbed as much of the grease as possible, they are served. The next course was a mixture, half bananas and half boiled sweet potatoes with whipped cream. Then came nuts and several kinds of wine.

Closing my eyes, I can see that table before me now. The little boy trotting back and forth with hot *tortillas*, which if you don't eat will be a stack of ten or twelve by the end of the meal; the pigeons fluttering and cooing about us, and the soft chatter of that musical language, then so strange and unintelligible to me.—*A Visitor in Mexico.*

Arkansas Baptist College



THE Arkansas Baptist College is at present operated by three parties, viz., the Negro Baptists of the State, the American Baptist Home Mission Society with headquarters in New York, and the Woman's American Baptist Home Mission Society with headquarters in Boston. The Negro Baptists own the property, do all the repairing and enlarging, and support the majority of the teachers; the American Baptist Home Mission Society audits the accounts, pays a part of the president's salary and a part of the salaries of four other teachers.

Every year there is a vigorous educational campaign

opened by the Negro Baptists in the State in early spring, and kept up throughout the balance of the year, in the interest of the Arkansas Baptist College and some smaller institutions known as district schools, also established by them in their district associations. Under this plan fully twenty thousand dollars was raised by them last year, one-half of which went to the Arkansas Baptist College alone, for indebtedness on the property, enlargement of the property, and for teachers' salaries.

There is an organization of Negro Baptist women in the State for the specific purpose of raising money for the college and to aid it in many other ways. These women are now trying to erect a building on the college grounds, known as the "Domestic Building." In this they aim to have such facilities and appliances as will make it possible to teach the girls all the arts and duties of housewifery, such as cooking, sewing, laundrying, etc. So far, they have scarcely gone beyond the foundation; and as the building will cost at least two thousand dollars more to complete and equip, they are likely to be still a longer time in winding up this particular task. But they seem to never tire. They raise about five hundred dollars a year, and turn that into the building fund for this particular building, and go on their way rejoicing, getting ready for the next year's campaign, hoping to improve on each preceding year's collection. They do very much, also, in the way of keeping the college supplied with bedding, table linen, and other household goods. Mrs. S. C. Shanks, of Pine Bluff, Arkansas, is the President of the Women's Missionary Association of Arkansas.

The present session of the Arkansas Baptist College is being signally blest in more than one way. There is a larger teaching force than ever before; more converts have been brought in already, mainly from the effort during the week of prayer; the health of the institution is much better than last year, no death or even serious illness having visited us this year.

As our teachers come generally from the older Home Mission schools I find it easy to shape the character of the institution after that of the older schools: the same manner of chapel services mornings and evenings; the usual prayer-meetings and spirit of prayer among the students; the missionary life and spirit as seen in the young people's organizations, and in the work of the students as they go out to work during vacation. Our Bible department has been recently strengthened by the John C. Martin Educational Fund, whereby we are able to allow one man to give all his time in teaching the Bible, till the whole school has had a Bible lesson each day. Heretofore we found it hard to keep up every part of our work, hence the Bible with other important studies very often suffered loss. But now there is practically a Bible chair in our school.

Our enrolment this year has run up to 450, divided evenly between boys and girls. Every one of them must own a Bible and attend the religious exercises of the institution. In this large number of students there are twenty-eight students for the ministry, one hundred preparing to teach, while many others are aspiring to the different professions and to industrial and business life.

Miss Lillie L. Lewis is the teacher supported by our Boston and New England sisters, and she proves herself quite worthy of the position she holds and the women whom she represents. She has charge of the Middle English class, in which there have been enrolled this year more than one hundred members. She is faithful and untiring. If our sisters could give us another to help Miss Lewis we would be all the more thankful. We have made special effort to get a chapel organ to take the place of the one given by the New England women twelve years ago; but we have not yet succeeded in raising sufficient means for the instrument.

Many of our students could be helped for life, if we had a few suits of clothes to give out, so as to clad them sufficiently to stand the winter and remain in school. If we could get a few barrels of bedding and clothing, especially sheets and pillow-slips for our dormitories, and clothes to help poor students, we would be greatly aided.

Our prayers go out in the interest of those women who have done so much and are still doing so much to bring us out of darkness into light.

JOS. A. BOOKER.

Little Rock, Arkansas, Feb. 1, 1905.

Notes of a Southern Trip

HE Corresponding Secretary of the Home Mission Society made his annual tour of several schools to attend the meetings of five boards of trustees, and to consider some very important matters growing out of the loss of the main building at Roger Williams University by the recent fire. In two weeks eight institutions were visited, namely, Roger Williams University, Atlanta Baptist College, Spelman Seminary, Jeruel Academy, Benedict College, Shaw University, Hartshorn Memorial College, and Virginia Union University.

At Roger Williams University we found the upper classes of the institution going on with their work, though in quite contracted quarters; the main building is a total loss. It is expected that about \$33,000 will be recovered from the insurance. In order to rebuild and provide better equipments, at least \$30,000 more are necessary. To rebuild on the present site would require a rearrangement of the structures for better work.

SPELMAN SEMINARY maintains its high reputation. The president's report to the Board of Trustees contained information about the graduates of the institution, which is most encouraging: doubtless considerable portions of this report will be given to the readers of ECHOES very soon. At the meeting of the board Col. Edward H. Haskell, of Newton Centre, Mass., was elected a member of the Board of Trustees. The campus and buildings of the institution present a very fine appearance. The enrolment of 660, with an average attendance of 559, is an increase over that of last year.

THE work in the two schools at Atlanta is moving on very successfully. President Sale, in his annual report, gave some statistics concerning the graduates of the college, showing the influential positions which most of them occupy, and how nobly they are acquitting themselves in their various spheres of service.

At Jeruel Academy, Athens, Ga., one of the secondary schools affiliated with the higher institutions of Atlanta, we found three or four Spelman girls in the faculty, and the institution under the charge of Professor Brown is doing an excellent work; thus the higher institutions are furnishing excellent material for the faculties of secondary schools. It was painful, however, to see the limitations under which this excellent school does its work; the girls do their washing out-of-doors in all weathers, because they have not the means for even a small laundry building; \$300 or \$400 for this purpose would be a great blessing.

At Benedict College, Columbia, the new recitation building known as Convention Hall, and the new Carnegie Library Building, are valuable accessories, so that the group of buildings altogether presents quite an imposing appearance. President Osborn is entitled to great credit for securing the Carnegie library as well as for other improvements. Were Mrs. Benedict to revisit the school which was founded and endowed in part by her, she would certainly rejoice in the great advance that has been made.

At Shaw University a visit to the school itself was impossible, inasmuch as the institution was quarantined, smallpox of a mild type having broken out among the students. President Meserve has matters, however, very well at hand, and the school is full to overflowing.

PRESIDENT TEFIT, at Hartshorn College, maintains the reputation of the institution for excellent work, and is rounding out a long period of service for the colored people.

At the meeting of the Board of Trustees of Virginia Union University, Prof. George R. Hovey was elected president, by the hearty and unanimous vote of the board, influential alumni favoring this selection. He has handled the affairs of the institution since Doctor MacVicar's death with much ability. The school has a larger attendance than last year, and the outlook is very hopeful. President King continues to apply himself to the duties of his position with the same zeal and skill that have characterized him in his work for almost a generation.

It is a noble company of men and women who are engaged in this work for the uplifting of the colored people. It is no small part of the education of the students to be brought in daily contact with these devoted spirits, and to receive from them inspiration and impressions that in their own lives will become influences for good among their people.



OUR YOUNG PEOPLE

CONDUCTED BY
ANNA SARGENT HUNT

The Interior of a Mexican Home

We endeavor to give our young people material which they can use in arranging a programme for a meeting. The following description of a Mexican home will be valuable for such use.

URING the warmest portion of the day in Mexico, one passing along on the narrow sidewalk may catch a glimpse of the interior of the Mexican home by looking through the open doorway; for not only the front and entrance door, but the back door at this time is ajar. The scene displayed fascinates one, and the glimpse whets one's curiosity—especially if he be an American; and he stops and sounds the knocker lustily. If the señor be at home, he meets you with a pleasant smile, for he is politeness itself, and asks you in his home.

Eagerly do you accept the invitation, and explain that you are an American touring Mexico, and studying the manners and customs of its people, and for that reason you should like to see through his home. Now, there are as various interiors as there are homes in Mexico, and one may glance into a very pretty home at one moment, and into an exceedingly repellent one the next. Poverty and squalor exist side by side, and one sees few cosy, comfortable-looking homes as are found in our own country. And there is unadulterated filth in many of the homes of the peons, but, like our Southern Negroes, the inmates seem so utterly nonchalant and contented that they are undeserving of pity that they might otherwise evoke.

But it is none of these homes that you have entered—the interior as observed through the open windows and doors was too repulsive for that—but a cool, clean home. Such a home is the señor's castle, and his pride—next to his family. And it is with unfeigned admiration that you follow him from room to room and make the following observations:

First, that the walls, built of adobe bricks two or three feet thick, are plastered and painted on the outside, while frescoes of intricate and beautiful designs adorn the inside.

Second, that the floors, made of adobe tiling, which is cut in hexagons or squares, are painted before the cool, fresh-looking native matting and rugs are laid.

Third, that the large square bedrooms, with their tall, antique furniture, made of walnut and other native trees, are very neat and inviting.

Fourth, that the Mexican kitchen is the greatest curiosity of all.

Certainly the last conclusion is warrantable, as, to say the least of it, the Mexican kitchen is surely the most unique room in the house. Usually it is a very spacious room and well ventilated. A brazero, looking to me like a work-bench, extended the entire length of one side of the room. The brazero is the Mexican's stove on a grand scale. The brazero is made of the indispensable adobe brick. Its top has two or three openings, each of which is provided with a grate into which the charcoal to be burnt is dropped. A splendid draught is furnished by openings along the front and extending up to the fire. There are numerous shelves to the brazero. These, as well as the sides of the brazero, are decorated with cooking utensils. These consist of unique water-pots, of crockery, and cooking utensils of various forms. There is no country with such beautiful and curious pottery as Mexico. Nearly each State has its own particular brand of ware, that of Oaxaca being specially famed both for its superb coloring and antique designs. Some of the crockery upon the brazero, which the Mexicans consider as articles of use only, would be regarded as priceless ornaments fit to adorn the costliest parlor in America. The utensils are made by the peon Indians. One can spend some hours—if he have them to spare—in the study of these various articles, and feel that the time has been well and profitably spent. You leave the kitchen with regret, and pause in the large dining-room only long enough to take a hasty glance at the furniture, and a long whiff at the blooming flowers—geraniums and other pot plants—that occupy the window-seat, and that fill the air with perfume.

As you thank the host for this unusual courtesy, and step out upon the narrow sidewalk, you glance back regretfully at the plastered walls that conceal a pleasing interior.

The predominant idea in building a Mexican house is not to diversify its plan—there seems to be no variety of plans, only the same one in Mexico—but to let it cover as much space as possible. The rooms are entirely too large for convenience sake, and cause the busy housewife to take many unnecessary steps. There is no originality about the Mexican house.

The most desirable location for a residence is that which faces a plaza or park, which, with its beautiful flowers, is a handsome foreground.—*Exchange.*

Our Little folks



ALL of our New England children are deeply interested in Miss Ascencion Garcia, who for a number of years has been doing such excellent work in the schools of Providence, R. I. The above picture represents her brother, two sisters, and little cousin, standing in front of the church at Echo Mission, Velarde, N. M.

We are very grateful to Mrs. J. K. Wilson, in charge of the Missionary Department of *Zion's Advocate*, for commending to the use of a Little Folks Missionary Society, in the issue of March 8th, the Alaska matter given to our little folks in February HOME MISSION ECHOES. We are always trying to insert facts which can be used in programmes, since we cannot always insert prepared exercises. We feel much encouraged to continue to do so.

Children in Mexico



ANTONIO, a little Mexican boy, was named after San (or Saint) Antonio, who is believed to have been Christ's playmate when He was a boy, and the one who carried all His playthings for him. When Mexican children are playing games they often call upon this saint to help them win.

When Antonio was born, his mother — or "mamacita" as he calls her — put a saint's tooth on his head to keep off sickness and evil. She also put a little rosary about his neck to prevent the evil one from kissing him and thus making the baby wicked. Every morning and evening his "mamacita" sprinkled him with holy water that had been blessed by the priest. As Antonio's parents were rich, he had a nurse of his own until he was six years old, then they got a poor boy to be his servant and go everywhere with him and obey his slightest wish. This servant must go with him to school and carry his books, and carry his playthings when he went to play. A rich boy is never allowed to go anywhere alone, he must always have some one to

look after and take care of him. How would our sturdy, independent Yankee boys like that? Children of the rich do not care much for play. They have money to buy candy and sweets, and eating such things constantly, and living such an idle life, makes them pale and thin and lazy. The boys of the working class are much healthier, happier, and more hardy, and enjoy their play more — even if they haven't a servant constantly attending them.

Antonio's home is a low, flat house built around an open court. This court or garden is very beautiful with its cool fountain, its plants and flowers, its parrots and birds to make sweet music for the family. In this court the family spends most of the time. Every one who can afford it has a court of this kind, with birds and flowers to brighten it. The flat roof of this house has a wall about the edge to keep the people from falling off, for in hot weather they sleep upon the roof on beds made of poles tied together with ropes. They do not undress at night, so do not have to dress in the morning. I suspect some of our Yankee boys would like that pretty well.

Antonio's father has a large farm, around which is a queer fence made of cactus, planted so close together that any one who tried to get through it would be badly scratched and torn on its many thorns. On this farm nearly all the food for the family is raised. There is the coffee plantation — which is very pretty with its fragrant white flowers and red berries on the same plant. Antonio's father raises, too, his own fruit, vegetables, and sugar-cane as well as his live stock. When Antonio and his sister, Dolores, sit down to dinner, I think we would not mind sitting down with them to such a nice meal. Let us take a peep and see what they have for dinner to-day. Chicken, lamb, rice, hot corn bread, fresh bananas, melons, pineapples, strawberries, and coffee. The corn-bread is made in thin cakes, called tortillas, and these are used as spoons and then eaten.

One of the first things Antonio learned to do, when only two or three years old, was to ride horseback. Nearly every boy owns a pony or burro, and learns to ride so well that he cannot be thrown, and he can leap upon a horse that is going at full speed. He can reach down from the saddle when the horse is galloping and pick up things from the ground. Another thing boys learn to do when very young is to throw the lasso. They practise on dogs, chickens, and pigs until they can catch any animal, even if it is running fast.

When Sunday comes Antonio's mother takes him and his sister to church, where they pray to images of the Virgin Mary and some of the saints. In the afternoon the father goes with them to see a bull-fight. Men get the bulls mad by waving red flags at them, then they rush together and gore each other until one is killed. It is a cruel and bloody sight, and yet all the boys are trained to love it. They even invented a game of bull-fight. One boy, who represents the bull, carries a stick with a pair of horns fastened on the end. The other boys wave red flags at him, and he rushes at them and tries to stick the horns into them. Another game which they play the day before Easter is called "The Hanging of Judas." They make a doll and stuff him with straw and put firecrackers on his

feet. Then they hang him across the street with a string around his neck, and light the crackers. In a half minute there is a bang, and Judas is in a blaze. While he burns the children dance and shout and laugh. At Christmas time they play a game called "pinata." A large paper bag is filled with goodies and hung from the ceiling or a tree. Then the children are blindfolded and take turns trying to strike and break it. On "All Saints' Day" the people have a ceremony of "blessing the dead," and the children have all sorts of queer presents given them—candy, coffins, skeletons, and skulls! These they eat with great relish.

The children of the poor do not have such an easy time as Antonio does. Two or three families live huddled in one room, their clothes are ragged and dirty, and they must spend most of their time begging. They are often half-starved and sickly, and too weak to work or play, so they sit down in the dirt and beg of those who pass. Their parents love them, and yet they are glad when they die, for they believe they will be happier with "Mary" in heaven, than in their wretched homes. If we should go to a house where a child has just died they would tell us, "There is a little angel in the house."

Children are taught to worship God and the Virgin Mary and so many other saints that they scarcely know who is the true God. They pray to one saint if they have a toothache, another if they have fever, another for rheumatism, and so on. When they are eight or ten years old they are confirmed and admitted into the church, but they have little idea of what it means to be a Christian. They have almost no reverence for sacred things, and others dress up as priests and imitate religious services, such as funerals and baptisms, with songs and mock prayers that are not only shocking, but blasphemous. Truly they need our prayers as much as the heathen in darkest Africa.—*Selected.*

WILL you work hard this year, dear little folks, to raise money to send teachers to the children of Mexico, who, like Antonio, so much need to know about our blessed Jesus?

Each little child can some love work find,

Each little hand and each little mind;

All can be gentle, useful, and kind,

Though they are little, like me and like you.

—*Susan Coolidge.*

Things to Remember.



OUR young folks will do well to think for a little about certain Mexican words.

First, *Adobe*. Adobes are sun-dried bricks, about twelve inches long, eight wide, and two deep. They can be very quickly made from the soil well mixed with water. The mud is put in rough wooden moulds, and scraped level by the hands. After being tipped out on the ground and left in the sun for days and weeks, the adobes are ready for use. They will never be spotted

by rain in Mexico,—"the white and bright land" where the sun shines almost every day in the year. Fences are largely made of adobes. Gardens, orchards, yards, corrals, churches, schools, and convents are enclosed by adobe walls. Some adobe houses have walls eight feet thick, and they served as defences against Indians and other enemies. Summer's heat or winter's cold is forgotten in any ordinary adobe house, for the earth walls never get heated or chilled. We have seen adobe houses and churches and convents that were centuries old. One may see in Mexico the unpretentious lodges of the peasants, and the picturesque homes of the wealthy with stone foundations, hooded windows, far-projecting roofs, balconies, and portals. They are all of adobe, and the owners would not change them for those of any other material.

Second, *Peons*. These are people of mixed ancestry, and the servants, "the beasts of burden," of the proud Mexicans. They are indifferent to change and progress, but though poor and often despised, are examples of faithfulness in family relations. The women show the artistic tastes they have inherited in their love for flowers, music, and the beautiful generally. They are much more industrious than the men, and, generally speaking, are good mothers.

Third, *Plaza*—public square. The Mexican's pride, next to his home. One in Monterrey is most beautiful. It is square in form, the band-stand being in the centre. The plaza is surrounded by beautiful trees, whose leaves mingle with myriads of loveliest blossoms. Costly fountains send forth their clear, cool sprays on leaf and flower. Around the band-stand are several promenades, each being occupied by a different element.

Mexicans proper or Spaniards and foreigners occupy the one nearest the music and flowers, and the peons, who are accustomed to inferior positions, the second. Says a writer in *Kind Words*:

"People of every description, of every station, lend their presence to the scene, and the poor peon, with his comical-looking, dilapidated, cheap sombrero, his coarse, faded blanket that looks all the worse for its long service in all kinds of weather, in sandals that enhance his rugged, tagged picturesqueness, grins and forgets his troubles, his poverty, his hardships, the fact that he is only a 'cargador,' the servant, the 'beast of burden' of yon Mexican near the band-stand who is faultlessly arrayed in the fast disappearing 'charro.' His fine white skin looks all the whiter in contrast with his black hair and eyes, and because that wriggling, simpering mass of saffron peon-Indians serves as a background. His skin-tight trousers are ornamented up the sides with silver horseshoes in rich profusion, the costly sombrero, that is the envy of the poor peon, is embellished with antique designs in gold, and the gay, fringed sash enhances the picturesqueness of his handsomely embroidered jacket. Then there are handsome 'señoras' in faultless up-to-date broadcloth,—superb specimens of manhood,—stately, portly 'señoras,' some of whom are sternly chaperoning the beautiful, limpid-eyed 'señoritas' in silken mantillas."